CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, H[illegible]LINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

A LETTER FROM DR. J. G. BUTTNER, A GERMAN PREACHER AT ST LOUIS, to the Editor of the Kritische Predigen Bibliothek. (Translated for the Register.)

Cincinnati, Ohio, North America, July 2, 1836.

Two years have passed away, since I have given you any account of my life, condition and works, and now, conscious of my fault, I scarcely venture to inform you, of what has since befallen me. But the joyful hope, that you would willingly hear from one of your candidates, who lives in a distant land, and is tossed here and there, by fate, gives me courage to write, and confidence, that you will read my letter, with the love and affection you have always shown its writer.

I will begin by giving you an accurate account of all which befel me, in my voyage from Bremen to America, but not to be too circumstantial and tedious, I will only mention what was most remarkable, and had the strongest influence, in bringing me to my present position.

Our company is already known to you; it consisted of Parson Krakan, by whom I was engaged, as a teacher in his family, his wife, mother, and seven children, his brother, with his wife and three children, and two young unmarried men, brothers in law of one of the Krakans. Altogether, they amounted to eighteen persons without including the servants. The idea which we had formed in Germany, and wished to realize in America, was one of the finest, which could be conceived of by the emigrants. However, it appeared to be feasible, because it was limited to our little circle, of whose concord and unity, every one might be convinced. With it, in our minds we ascended our vessel, in the harbor of Bremen, and with excited hearts, bid adieu, to our old father-land, in which so much that was valuable and dear to us, must be left behind. The inconveniences and hardships, inseparable from a sea-voyage, here much increased, by the circumstance that we, to save money, lived between decks, where one hundred twenty eight persons from the various nations of Germany were crowded together. We were often obliged to drink impure water, about which, Seume, when in his journey from Syracuse, he speaks of his voyage to America, has complained so bitterly. We had to endure a stench, which was in a high degree, disagreeable to us; so that when we inhaled the fresh air, from the forward deck, especially after a storm, during which, we had sat in Egyptian darkness, we exclaimed with Schiller's diver,

Below us all is frightful,
Let man tempt not the Gods.

All these difficulties, to which the perpetual quarrels, and altercations about our food, are to be added, were borne with patience and cheerfulness, in the hope of finding some adequate indemnity and compensation, in the beloved land where milk and honey were to flow. After a tedious voyage of eight weeks, we arrived at last at our port, Baltimore. But since this was not the place of our destination, we left it, after a residence of thirteen days, during which, our trunks, and chests were examined and repacked, the remarkable things of the city which are not very numerous, were visited, guides were procured, and we set out for Wheeling, the gathering place of our little company. I performed the greatest part of the journey from Baltimore to Wheeling, two hundred and eighty six miles, on foot, and so I had the best opportunity of getting acquainted, with the country and the people, and making some progress here and there, in the English tongue. In Baltimore, our fine idea, sunk very low, in Wheeling, it was completely lost, for we could not agree, about the spot where we should settle, nor about the easiest and best method of getting on in America. Each one preferred 'to gang his own gait.' This is one example, amongst many, to show how companies formed in Germany, whether great or small, rich or poor, cannot hold together on American soil, but if they are not united by fanaticism or sectarianism, separate and come to nothing.

From Wheeling in Virginia, where we stopped only a few days, leaving the rest behind, I went with Parson Krakan and his family to Steubenville in Ohio, and here for the first time we made a stop to examine the land and if possible to make a purchase. The journey of Parson Krakan, from this place, for the purpose of examining the land, put an end to our journey, and a year later to his earthly pilgrimage. He had purchased land six miles from New Philadelphia, in Tuscaroras county, and fifty two from Steubenville, and after his return we set out with a wagon and team we had purchased in Steubenville. The journey was most difficult and severe to fill up the measure of all our journeys. But it was accomplished with the greatest cheerfulness, for now a place was found, which the Krakan family could call their own, could hope to govern as they pleased and to cultivate according to their own taste. The house which received us was a log-house, for the other, which was a farm house, according to agreement with the former owner, was not to be vacated till April of the next year. The labors which awaited us, were as it is natural, those of peasants, and besides they were American labors. First, shelter and food must be provided, the house must be put in a habitable state, furniture and cattle must be procured; in brief, the most necessary arrangements were to be made. A new life began for me. Instead of the pen I must wield the chopping-axe, or swing the whip. All were unknown and unaccustomed things to me. You will easily suppose that under such circumstances nothing was thought of giving instruction, for at that time we were all restricted to a single room, in which eleven persons had to find accommodations; the boys were engaged in labor, and I myself, at evening lost all wish to instruct them, and was glad if I could pursue my own thought or read by myself in the Greek Testament. Labor was unusual to me, but I performed it willingly, and the recollection that I was under obligations to Krakan gave me spirits and strength. I became at one time out of tune and dissatisfied with my lot, and wished to encourage and cheer up myself. I gathered a bundle of sticks in the evening, set them on fire, sat down beside it, on an old stump, composed, made tunes for my compositions, sung, and gave free play to my imagination. This was the finest evening I had ever spent in the land. The wood was piled up high against a great dry tree. The flame broke out with a great crackling, and ascended to the top of the tree, which became a complete blaze and looked not unlike a tower of fire, which threw its light far into the distance and invested dark and distant objects with a comical light. The weather was pleasant; the air refreshing and bracing. Around me was the wilderness, and a dead silence only broken by the baying of dogs on the adjacent farms. Obscurity and night, and the bright gleaming fire, which made the immediate neighborhood light as day,—all this was suited to call forth the boldest figures in the imagination, and to excite the soul to reflection. So it happened one evening, that as I sat on the trunk of a tree, I composed a Latin ode to Liberty, at the end of which I expressed an ardent wish to be soon delivered from these circumstances so unwonted, and so oppressive to my mind. It was my swan-song.

After my return from Wheeling—where I had gone to see Parson Krakan's brother and his aged mother, who was then very sick,—affairs took a different turn. Parson Krakan who wished to see his mother again, set off without delay after I gave him this account; but he found her no longer living, for she had died two hours after my departure from Wheeling. In conformity with the wish she had expressed to me, he brought her body, with that of his brother, to bury it in the nearest churchyard. I was rejoiced, and over rejoiced at the intelligence the Parson gave me,—that since I had expected to journey about in America, he would not prevent me, and that I might go when I pleased. The money expended for me was reckoned up; a comparison was made; the obligation on my part, was drawn up, and presented to him, and the next day at 8 o'clock in the morning, I left the little hut where I had lived more than two months—to go into the great world that was entirely unknown to me and provide for myself. My condition was not the most pleasing. I was to seek my salvation with a *single quarter of a dollar*, and when I had paid the charge for the little wagon that conveyed my trunk, I involuntarily exclaimed, *jacta est alice*, the die is cast. But instead of passing over the Rubicon like Cæsar, I trudged slowly beside the wagon into the wood, trusting in God, who had hitherto so paternally guided and conducted me. Our separation was painful and it cost many tears. A presentiment told me that I was separating from Krakan forever—at least for this world. But whom it most concerned, him or me, I could not tell. He has since gone home to his fathers, and now rests free from the many cares and disturbances that attended his life. But he is crowned with praise and honor for his faithful conduct under all circumstances.

On account of the cold weather, which had set in, my journey to Wheeling with Parson Krakan's brother, was exceedingly disagreeable, but it was accomplished without any accident or injury. I assisted him as well as I could with my slight knowledge of the English tongue, and for his sake went to visit his brother-in-law. I visited the Theological Seminary of the German Lutherans at Columbus, which has many lamentable deficiencies, and returned to Wheeling after an absence of three weeks. The whole distance, four hundred ninety six miles, I was carried in a post-wagon, because the roads were too bad for any other vehicle. I could not remain at Wheeling, for Krakan's brother had now left it, having purchased some land near his brother's. I wrote therefore to the missionary committee of the Reformed-West-Pennsylvanian Classical Synod, to which I had been introduced by Parson *Begemann* of Washington. I stated to them my condition, and expressed a desire to become a member of their society, since I considered and honored their efforts as corresponding with the true spirit of Christianity for the most part, and since I could not unite with many other Lutheran Synods, on account of the *obscurantism* and *sectarianism* which prevailed in them, so far as I could learn. The result was an invitation from Parson Hacke of Greensburgh, (Pennsylvania) who is a member of this committee. I found a kind reception, and was advised to go with him to New Lisbon, (Ohio) where the Synod was to assemble the fourth Sunday after Easter. I accepted the advice. As a matter of form, I underwent an examination; was admitted as a member of the Synod, and on the last night of the session was ordained as an itinerant preacher for the state of Missouri and Illinois. This was the most solemn hour of my life. My prayer was heard, and far from my mother and sisters, I was consecrated to preach the gospel in these remote regions. The impression which this ceremony produced upon all who were present was very deep, and not an eye was left tearless by the prayer I uttered from my heart after the service was over.

[*Remainder next week.*]

(From the Liverpool Courier.)

WESLEYAN CONFERENCE.

On Wednesday last, this important body of Christian ministers commenced their annual Conference in this town, after the several committees had transacted the miscellaneous business of the connexion, as stated in our last week's journal. The Conference held its first sitting at six o'clock in the morning. The Rev. Theophilus Lessey was chosen the president, and the Rev. Robert Newton the secretary. Upwards of five hundred ministers were present,—a greater number, we believe, than has attended any former Conference. From eight to nine, a meeting for public prayer was held, when such members of the societies and congregations as could conveniently attend united with the ministers, and solemn supplication was offered to Almighty God for the divine blessing upon the Conference, the Wesleyan community, and the world.

In the evening, according to announcement, the general centenary committee met in the infant school-room, when the treasurer and secretaries reported, that the fund had risen to upwards of 200,000*l.*, and that upwards of 90,000*l.*, was actually paid up. The committee adopted the recommendation of the Manchester sub-committee, and agreed that one half the amounts appropriated at the February meeting should be forthwith paid to the treasurers of the respective funds intended to be benefited by the centenary effort. They also reported, that arrangements had been made by the sub-committee to publish a series of medals in commemoration of the first centenary of Wesleyan Methodism. Impressions of several were exhibited, and the highest satisfaction was expressed at their exquisite workmanship. They will consist of two large medals, with accurate likenesses of the Rev. Messrs. John and Charles Wesley, from authentic busts and pictures; and the elevation of the new mission premises and Centenary-hall, in London. Two smaller medals will be copies of the larger one; and the small one for Sunday schools will consist of likenesses of the Messrs. Wesley; and it is hoped that they will be struck in sufficient numbers to supply the connexion by the period of the general celebration in October.

Centenary Celebration.

Monday was the Conference celebration of the Centenary of the formation of the Wesleyan Societies. At six in the morning, a meeting was held for public prayer. Eight ministers offered up ardent supplications to Almighty God, in which they were joined by a devout assembly. Brunswick Chapel was completely filled. At half past ten it was again open, and crowded to excess by an assembly eager to hear the ex-President, the Rev. Thomas Jackson, preach the Centenary Sermon to the Conference, a service which it had assigned to him at its last year's meeting, in Bristol. The President of the Conference read the service of the Church of England. Mr Jackson took his text from 1 Cor. 1 chap 26–31 verses.

The two propositions which the preacher advanced, were: 'That the Wesleyan Ministry possessed a character strikingly similar to that which the Apostles exercised, that the effects of the Wesleyan Ministry were identical with those produced by the ministry of the Apostles.' Mr Jackson was two hours and fifty minutes in delivering his sermon, and, all the while, the attention of the crowded assembly was riveted on the preacher. The fluency and pathos of his address, and the touching and powerful topics which he brought into his subject, had a most electrifying effect; sometimes the greater part of the the Conference was in tears; it was a noble effort of mind, and an uncommon instance of the power of preaching. A public meeting of prayer was held again in the afternoon. In the evening the Rev. Theophilus Lessey, the President, preached an official sermon before the Conference, a sermon of great ability, delivered in his usually impressive manner.

THE TRUE CHRISTIAN GENTLEMAN.—The man who labors to please his neighbor for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different the face of things if this spirit prevailed!—if Dissenters were like Henry, and Watts, and Doddridge; and churchmen like Leighton. The man who comes prominently forward in any way may expect to be found fault with; one will call him harsh, and another a trimmer. A hard man may be reverenced, but men will like him best at a distance; he is an iron man; he is not like Jesus Christ, Christ might have driven Thomas from his presence by his unreasonable incredulity—but not so! It is as though he had said, "I will come down to thy weakness; if thou canst not believe without thrusting thy hand into my side, then thrust in thy hand." Even a feeble, but kind and tender man, will effect more than a genius, who is rough or artificial. There is a danger, doubtless, of humoring others; and against this we must be on our guard. It is a kind and accommodating spirit at which we must aim. When the two goats met on the bridge, which was too narrow to allow them either to pass each other or to return, the goat which lay down that the other might walk over him was a finer gentleman than Lord Chesterfield.—*Cecil.*

PREACHING OF BUNYAN.

The Bible was his principal library. But, with scarcely any other book than this, he was the most eminent minister of his age, if usefulness may be considered the standard of eminence.

It is related of the learned Dr. Owen, that on a certain occasion, after having heard John Bunyan preach with much power and spirituality, and on being asked if he had been to hear the 'tinker,' the name by which Bunyan, by reference to his occupation, was scoffingly designated, the Doctor replied, 'I have, indeed; and if, by a surrender of all the human learning I have acquired, I could preach with the ability and heavenly unction of Mr. Bunyan, the sacrifice should cheerfully be made.'

Bunyan is but one instance among the multitude that could be named of talent which might be cultivated, and the eloquence which might be elicited by a careful and truly conscientious and religious study of the Book of God. The man who, in his public ministrations, would reason with the most effect, must argue on the principles of revelation. There is presented a system of logic, built on the facts relating to God and eternity, which is unerring in all its rudeness, infallible in all its premises, and inflexibly just and correct in all its deductions.

He would arrest the conscience of the bold transgressor, or awaken the stupor of the careless and self-deceived, must pluck his arrows of conviction from the Bible, and aim them, with an eloquence which a deep acquaintance with that book can alone inspire, at the feelings, the sinful habits, and the corrupt, but secret, propensities of those whom we could recal to duty and to God. It is because the models of inspiration are kept out of sight, and are superseded by a courtly mode of address, and a model of argument built on the basis of carnal reasoning, that so little is done by a large portion of modern preachers.

They go to the people with much fancied strength, but their panoply resembles that of David armed with Saul's armor. They return from their labor with dissatisfaction, because they see no lasting impression made on their auditory. Unlike David, they refuse the sling and stone; a simple dependence on God, and the efficiency of his truth; and disappointment is the consequence.

THOUGHTS FROM JEREMY TAYLOR.

I have seen the sun with a little ray of distant light, challenge all the powers of darkness, and without violence or noise climbing up, hath made night so to retire, that its memory was lost in the joys and sprightfulness of the morning, and Christianity, without violence or armies, without resistance and self-preservation, without strength or human eloquence, without challenging of privileges or fighting against tyranny, without alteration of government and scandal of princes, with its humility and meekness, with toleration and patience, with obedience and charity, with praying and dying, did insensibly turn the world into Christian, and persecution into victory.

Holy parents never eat their meal of blessing alone, but they make the room to shine like the fire of a holy sacrifice; and a father's or a mother's piety makes all the house festival and full of joy from generation to generation.

I have seen a young and beautiful person warm and ruddy under a thin garment, when at the same time an old rich person hath been cold and paralytic under a load of sables and the skins of foxes. It is the body which makes the clothes warm, not the clothes the body; and the spirit of a man makes felicity and content, not any spoils of a rich fortune wrapped about a sickly and an uneasy soul.

[From the New York Observer.]

OUR DUTIES TO THE WEST.

And what are our duties to the West, whose territory is so much larger, whose soil is so much richer, and whose natural resources are so much greater than our own? Do you say, 'Let her take care of herself—she has money enough; or if she has not, it is her own fault, since she can earn two dollars to our one; and we have so many calls nearer home.'

All such excusatory reasoning goes upon these false premises,—First, that because her natural resources are so great, she can at once command whatever means are needful, to lay the foundations of general intelligence, virtue and happiness, broad and deep, throughout the vast regions which own her sway; and secondly, that she wants nothing but money to ensure her highest prosperity. But her wealth as yet, lies chiefly in the deep, black mould of her boundless prairies and gigantic timber bottoms. Kindly seasons and good cultivation will gradually draw it out; but she cannot wait for her reversionary millions to supply wants which are immediate and imperious. From the very nature of the case, new states must be more or less dependent upon the old, till they can have time to develope their resources and open the channels of agricultural and commercial prosperity. And if they were ever so rich, in ready money, there are intellectual and moral wants which no moneyed affluence can at once supply.

The west, therefore, as a branch of the great American family, has a right to look to the East not only for good wishes and prayers, but for men and for means—for pastors and missionaries—for lawyers, physicians, professors and school-masters, for Bibles and tracts, and bound volumes and Sabbath-school libraries—as well as for pious and industrious farmers and mechanics. But in regard to emigration from the old to the new states, let me throw out two or three remarks. None but sober and virtuous men are wanted. It is a curse to any new settlement, to be invaded by sharpers and out-laws. And it is even worse, on some accounts, when members of eastern churches go to the west, and throw off the restraints of religion and give themselves up to worldliness and 'perpetual backsliding.' Though they should not abandon themselves to open and scandalous immorality, as some others do, they bring far greater suspicion and discredit upon experimental religion than if they had never made a profession. Let our church members then, who are wishing to sell their farms and move to the west examine their motives:—is it that they may do more good—that they may help to build up churches and establish schools and in every practicable way 'strengthen the hands and encourage the hearts' of their brethen who are scattered over those wide regions and need their aid? If such are their motives, and if paramount duties at home do not forbid their removal, let them go. We 'bid them God speed.' They are greatly needed; and the 'blessing of many ready to perish' may come upon them. But let them remember, that it requires more decided piety to meet the trials and temptations of frontier settlements, than to maintain a fair christian character in the midst of old friends and long established institutions. If their leading object is gain; if they think more of getting rich than of doing good, their religion is not of the right sort to be transported to the west. They are not wanted there. Feeble as the churches may be, they are better off without them, than with them. And whatever men's motives may be, in emigrating to the banks of the Mississippi and Missouri, let them not dream of unmingled felicity in the 'fields of the blest.' They will have to leave more privileges and comforts behind them, than they can possibly find, in any of those distant lands of promise. Especially if they have young families, and wickedness abounds in those fertile regions which invite them to come, let them call to mind the reasons which induced Lot to settle in Sodom, and the dreadful consequences. We have no such prairies and bottoms, it is true, as are found in the Great Valley; but I was never so well satisfied, even with the soil of New England, as I am now. It is good enough for all who own a little of it, and are willing to work six days and rest the seventh. Its fertility is not yet half developed. It only wants to be better cultivated, to support thrice as many industrious yeomanry, as now moisten it with the sweat of their brows.

I have said, it is our duty to send Bibles and Tracts and Christian Libraries to the West. Being so well and so cheaply supplied ourselves, we are apt to think there can be no great destitution any where in the United States; and when we come to travel in the great West, we are astonished to find how few of the publications which load our tables and shelves at home, ever reach those remote settlements. Far be it from me to underrate the noble efforts of the American Bible Society, to supply every family in the land with the Holy Scriptures; or those of the Tract Societies and the American Sunday School Union, to 'possess the whole land;' but nothing is plainer, than that the supply is inadequate and that the rapid increase and spread of our people, require still larger contributions and more extended agencies. There ought to be, within two years, a thousand new Bible and Tract depositories planted in the western and south western states, and a thousand new Sunday schools established, as well as millions of volumes for Sabbath school and christian libraries, and tens of millions of tracts sold and given away. It is impossible to estimate the amount of good which might be done, by these instrumentalities; or to conceive of the weight of responsibility which rests upon us, to employ and make the most of them. Does any one demand, 'Am I my brother's keeper?' You are your brethren's keeper, in so far, as by your contributions, or personal agency, you can be instrumental in enlightening their minds and saving their souls.

In regard to the distribution of tracts, a vast deal of good might be done, with very little trouble and expense, were every man who has occasion to travel in the new settlements, to take a bundle along with him, and scatter them wherever he goes. I regretted, exceedingly, that I had not taken thousands of them with me to distribute, as I might have done to great advantage, on my late western tour.

But there is no way in which we can do so much for the new states and for posterity, as by educating and sending out talented young men of good principles and habits, to fill all the learned professions; to stud those fertile regions with churches and school-houses, and to give body and form and soul to institutions which shall at once herald in the glories of the latter day, and be worthy to reflect its meridian splendors. I have already remarked that our brethren in the boundless west cannot raise up men half so fast as they are wanted, for places of public trust and influence. They have too many other things to do. They have not the young men to spare, nor could they at present educate them without enormous expense, if they had. But we have men enough. We have institutions already established, where they can be educated on the most reasonable terms; and there is no reason in the world, why New England, alone, should not send out from fifteen hundred to two thousand graduates every year. It seems to me there never was so loud a call, there never was so much an opportunity for doing good in this way, since time began.

Search all history through, and where will you find such an empire as is springing up under our free government in the west; and what other people under the sun ever enjoyed advantages like ours, for impressing their 'image and superscription' upon countless millions yet to be born? The theme is one of intense interest; to do full justice to which the noblest powers would be inadequate. Imagination tires and owns her incompetency, when she tries to grasp the amazing interests, for time and eternity, which are suspended upon the efforts we make and the aids we furnish. Placed then by Providence in this commanding and enviable position, how great are our obligations to endow and cherish our own public seminaries, so that they may furnish more ample accommodations, and raise the standard of education as high as possible. What a narrow minded policy; what miserable economy; what a waste of influence; what a dereliction of duty, to leave our colleges to languish for lack of funds, when they are all wanted to raise men of enlarged views and cultivated minds, for the arduous work of laying the foundations and shaping the destinies of half a continent. In this view, too, how imperative is the duty which rests upon our favored young men of good talents and opportunities, to qualify themselves as well as they possibly can, for the responsibilities which they will have to sustain, should God in his providence throw them into the mighty current that is rolling on towards the going down of the sun. And what an amazing importance does this view of the condition and wants of the west give to the noble enteprise of home missions, upon which God has so signally smiled, within the last ten years. What would have been the moral and religious state of our brethren, who are scattered abroad over so many wildernesses and prairies, if they had not been remembered and succored by the eastern churches? and how loud is the call for more men and more funds, to support them in 'fields which are white already to the harvest.'

With these hasty and imperfect views of our duties to the west, I now close my reflections, and take my leave of the Great Valley.

The art of being happy is the art of dispensing hope through our whole lives.

For the Register and Observer.

VACATION.

Mr Editor,—An article, headed by a title as auspicious as the one I have selected, would require no further recommendation to secure for it a perusal among the younger portions of the community, of whom and not to whom I would now write. Happy shall I be if I can in the same way call the attention of parents to these few remarks.

The idea appears quite too prevalent among children, that the school-room is not a place intended for their benefit, *exclusively*; that the privileges, there enjoyed, may, or may not be improved, according as the will of the parent is, or is not to be observed: that any inattention there shown is only embarrassing to the teacher, and no absolute injury to themselves.

Such an idea can only be produced in one of two ways: either by the inadequacy of the teacher, in failing to engage the interest of his pupils, or else by the influence of what they may hear at home: to the holding out, for instance, that vacation is an exemption from study for the pleasure, and not for the good of the child. Thus, at a recent examination of a school, within one hundred miles of Boston, one of the committee addressed the children very much in these words:—'You have gone through, and discharged well, the duties of this place, and *therefore*, in *consideration of your general good behavior*, we are about to dismiss the school for a few weeks, that you may be *rewarded* with a *vacation* for your good conduct.'

In the first place, with all due deference to the sentiments and character of him who used these words, such language does not literally speak the truth: and children are not a little inclined to detect the equivocation it is capable of sustaining. The vacation would have succeeded the examination, whatever might have been the result of it, whether good or bad: and it was a little inclined towards falsehood, unintentional, of course, to say that the conduct, or the progress of the scholars, had been considered in the termination of a school, which expired by its own limitation. Certainly, the employment of such terms was not judicious, or justifiable in any point of view; and as an example set by an adult to children cannot be too severely reprimanded.

In the second place, vacation does not come as a reward, any more than the partaking of food, or the nightly enjoyment of repose may be viewed as such. After the toils of a term, the children may require an intermission to recruit their strength, in like manner as the repose of winter follows the harvest of the summer's productions. It is essential to the health, —moral, mental and physical,—of children, and, though it may be esteemed as a *reward*, by the license it affords to follow their own natural flow of spirits, their love of play, and their desire of bodily freedom, care should be taken, that the expiration, of the season for this recreation, be not accompanied by sensations, as unpleasant as the taking back of an earned reward would assuredly occasion: to impress upon the minds of the pupils, that the vacation must be succeeded, if I may be allowed to follow out my figure, by a new spring, when that which was raised of the former crop, shall only serve as seed for another season.

These remarks are not intended to be local: for, although I have heard of one instance only, I can readily imagine that there are many such. But at this time, when Common School Education is of so high repute, when the time and talents of many of our ablest men are being devoted to the establishment of a better system, than any yet in existence, it is needful that the trifling encroachments, such as I have spoken of, upon the otherwise universal good effect, be attended to. The attachment of a teacher for his occupation may have induced him to make great and untiring efforts for securing the interest of his pupils: and hard indeed is his lot, if others may be allowed to inculcate the doctrine, that vacation, absence, in fact, from his presence, is the 'summum bonum' of their efforts, the fitting *reward* for the *proper performance only* of their *duties*.

If these few remarks, or rather hints, are in accordance with the views you would advocate, and if your paper may be made the vehicle of communicating them to others, an insertion will great oblige one, who has some interest in the instruction of the young,—who feels that his responsbility is already great, his labors arduous, and his success but too often partial.

Respectfully yours, A. R P.

Sept. 25th, 1839.

AN ANGEL STANDING BY.

We read of a certain youth in the early days of Christianity, (those periods of heroic suffering and heroic patience and legendary wonder to which I have already ventured to call your attention)—we read of a Christian on whom his persecutors had put in practice a more than common share of their cruel ingenuity, that by his torments (let those who will, or can, go through the horrible details) they might compel him to deny his Lord and Savior. After a long endurance of those pains they released him in wonder at his obstinacy. His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire, as that neither a cry nor a groan escaped him. 'It was indeed, most painful,' was the noble youth's reply, 'but an angel stood by me when my anguish was at the worst, with his finger pointed to Heaven.' Oh thou, whoever thou art, that art tempted to commit a sin, do thou think on death, and that thought will be an angel unto thee! The hope of heaven will raise thy courage above the fiercest threatenings of the world; the fear of hell will rob its persuasions of their enchantments; and the very extremity of thy trial may itself contribute to animate thy exertions by the thought that the greater thy endurance now, the greater will be thy reward hereafter. —*Bishop Heber.*

No man can be great who has ceased to be virtuous.

FOR THE REGISTER AND OBSERVER.

THE CHILD'S FIRST BOOK OF THOUGHT.

The idea suggested by the title of this little book, as I saw it upon the bookseller's counter induced me to purchase it, for the purpose of gratifying my curiosity, and perchance of discovering something new and useful as the title seemed to suggest. Upon an examination, I am both gratified and instructed; for I find it contains the elements of a portion of instruction, designed to supply a deficiency which has ever existed in our primary schools for whose use I understand the author intended it.

Its design as the title imports is to introduce and induce a habit of thinking in our schools for elementary instruction, which has been almost entirely overlooked. It is suggestive in its character and the competent teacher (and great care should be taken that all the instructers of our children are competent) with it in her hand, is inducted into a new field of operation, which cannot fail to impart instruction to the child, and that in the most pleasing manner, while it does more: it opens to the mind of the child a new and hitherto unknown region. The thinking faculties are brought into action. They are taught to think for themselves.

By a natural and easy train of thought which the different lessons suggest to the mind of the teacher, and which is imparted to the child in the form of questions, the natural operation of the thinking powers of the child are induced to action. This is the object of the book This object will be effected, if the intentions of the author are carried out.

What has been the usual course of instruction in our primary schools? That of exercising the memory only, while the thinking faculties have been permitted to remain dormant, consequently where the child had received instruction, it had only been loading its memory, to the exclusion of any *real* benefit, which the mental faculties should have been receiving. This I trust will not be the case after this book is introduced and used.

We highly approve of the selections of scripture appended to many of the lessons. They illustrate the subject and impress the mind with the importance of using the sacred writings, and of their adaptation to school lessons as well as to the sacred desk and the Sabbath school.

The author is deserving the highest commendation of all parents and instructers of children for giving such a book to the public. I must express my gratification at its appearance, and hope it may reach the hearts of every teacher in the primary schools of our city and country, and commend it to their earliest attention.

W.

For the Register and Observer.

ADJOURNED MEETING.

An adjourned meeting of the Sunday School Society was held at the Tremont Hall on Sunday evening last. Wm. Brigham Esq. was called to the Chair. Prayer was offered by Rev. J. T. Sargent. W. A. Weeks one of the committee stated the object of the meeting, being the further consideration of a communication from the Franklin Evangelical Association suggesting the utility of the appointment of an agent on the part of the Society.

The subject led to an animated and interesting discussion. Rev. Mr. Gray advocated in his accustomed earnest manner the appointment of an agent. He bore strong testimony from long experience, which was daily confirmed, to the worth of Sunday Schools; and the necessity of faith self sacrifice and labor for the accomplishment of this or any other good work. He stated many important facts to show the necessity there was for the labors of such an agent as proposed. F. O. Watts, Elijah Cobb, Rev. Mr. Muzzey, C. H. H. Dall, Rev. Mr. Thurston of Windsor, Vt. L. G. Pray, Rev Mr. Sibley, Mr. Mellen, and a gentleman from Ashby, engaged in Sunday Schools, whose name we did not learn, and others, participated in the free conversation of the evening and in approbation of the object before the meeting. Two sets of resolutions were proposed, but afterwards withdrawn, when on motion of Mr. Watts, it was voted unanimously, that the doings of the Directors in the appointment of a company agent be approved; and that the whole subject of appointing a permanent agent, and the procuring of the necessary funds be referred to them for action in the premises.

The facts which were elicited, and the spirit manifested at this meeting gave encouraging evidence that this community are alive to the worth of Sunday Schools, and will do all that is required in some form or other, for the support of the contemplated agency.

A report of 'Marriages, Births, Deaths and Diseases in England, during the year ending June 30th, 1838,' recently presented to Parliament, comprises much valuable information. It appears that the number of marriages registered was 111,481. Matrimony, it is stated, was at a maximum in the Christmas quarter, at a minimum in the quarter ending March 31st. 107,201 marriages were performed according to the rites of the established church, and 4,280 in registered places of worship—including among the latter 76 between Quakers, and 135 between Jews. The registry of Births, includes 204,863 males, and 194,849 females. The registered Deaths amounted to 335,956; of which 131,034 were children under five years of age, 39,990 males, and 31,898 females. The average mortality is stated as one to forty-five. The mortality of males is higher than that of females. Twenty per cent. of the total deaths is attributed to consumption It is clearly established that unhealthy places augment the fatality of certain diseases, especially cases of consumption, in different degrees, and therefore the source of the higher mortality in cities is ascribed to the insalubrity of the atmosphere. Every human being expires about 666 cubic feet of gas daily, which if collected in a receiver, would destroy other animals, and is constantly producing in a variety of ways the decomposition of animal and vegetable matter, yielding poisonous emanations in houses, workshops, dirty streets and bad sewers. The smoke of fires and the products of combustion are also poisonous. According to the report, it will be found, *ceteris posibus*, that the mortality increases as the density of the population increases; and where the density and the affluence are the same, that the rate of mortality depends upon the efficiency of the ventilation, and of the means which are employed for the removal of impurities. The general adoption of sanatory measures, now only in partial operation, it is stated would probably reduce the annual number of deaths in England and Wales 30,000; and diminish the numbers constantly disabled by sickness in the same proportion.—*English paper.*

FOR THE REGISTER AND OBSERVER.

FREE EVENING SCHOOLS.

Boston, October 2d, 1839.

Dear Sir,—I would beg leave to suggest, that the establishing of one or more Free Evening Schools in the city of Boston, during the winter months, (or rather from November to March, including both,) might be attended with very great advantages, and produce a vast amount of good. While we regard with the highest satisfaction our Lyceums and other similar institutions, whose various courses of Lectures afford so much entertainment and dispense so much useful knowledge; while we look with honest pride,—as every Bostonian must,—upon our system of public instruction, we yet feel that there is one class amongst us, and that not a small nor an unimportant one, whose wants are met neither by our Lyceums nor our Public Schools. I refer to that portion of our youth between 10 and 14 years of age, whose days are spent in performing the subordinate duties of a store, or in learning some mechanical trade; whose evenings are unemployed, and who, through inability, or discrimination, or ignorance, attend none of our popular Lectures;—or even if they should, would not find, perhaps, what they most need, viz:—instruction in the plain branches of an English education. Free Evening Schools, in rooms suitably fitted up and comfortably warmed, would doubtless attract to them many a young man whose evenings might otherwise be idly if not viciously spent. There are a number of boys amongst us, whose occupations during the day prevent them from attending our Public Schools; and who, finding no opportunities of instruction, during their long, leisure, winter evenings, spend them, generally, in a very unprofitable manner. Besides these, there are doubtless many who are kept at work during the evening, merely that they may be kept out of harm's way,"—but whose employers would willingly dispense with their services if they only knew that they were learning something at school. To all such young men an evening school would be of inestimable advantage.

Two and a half hours during each of four evenings in a week, would be 10 hours (a working day) per week; or in five months, about 22 working days of constant study to each individual: which, as spent by many a young man now, are worse than lost; but which, as they might be spent under a kind and faithful instructer, would at least tend to growth in knowledge.

The expense would be trifling. But what has Boston to do with expense when the cause of education is concerned? Or what is any sum of money, when set in the scale against the virtue and intelligence of our citizens?

If only twenty boys, who would otherwise remain in ignorance, and be left to waste their time, could be collected, out of the whole city, to such an institution, it ought to be established.

Very respectfully yours, M. M.

KEPLER, THE ASTRONOMER.

Kepler was a man of strong and lively piety; and the exhortation which he addresses to his reader before entering on the exposition of some of his discoveries, may be quoted, not only for its earnestness, but its reasonableness also: 'I beseech my reader, that, not unmindful of the divine goodness bestowed on man, he do with me praise and celebrate the wisdom and greatness of the Creator, which I open to him from a more inward explication of the form of the world, from a searching of causes, from a detection of 'the errors of vision'; and that thus, not only in the firmness and stability of the earth, he perceive with gratitude the preservation of all living things in nature as the gift of God, but also that in its motion, so recondite, so admirable, he acknowledged the wisdom of the Creator. But him who is too dull to receive this science, or too weak to believe the Copernican system without harm to his piety,—him, I say, I advise that, leaving the school of astronomy, and condemning, if he please, any doctrines of the philosophers, he follow his own path, and desist from this wandering through the universe; and lifting up his natural eyes, with which alone he can see, poor himself out from his own heart in praise of God the Creator; being certain that he gives no less worship to God than the astronomer, to whom God has given to see more clearly with his inward eye, and who, for what he has himself discovered, both can and will glorify God.!—*Whewell's Bridgewater Treatise.*

One Sin.—Satan knows that one sin, lived in and allowed, will as certainly shut the soul out of heaven as many. One sin allowed and contenanced will spoil the sweet music of conscience; one sin allowed will make death as terrible and formidable to the soul as many. One handwritiag on the wall made King Belshazzar's countenance to change—his thoughts to be troubled, and the joints of his loins to be loosed. O, sirs, remember, that as the one hole in the ship will sink it, as one glass of poison will kill a man, as one act of treason makes a traitor, so one sin, loved and practised, will ruin a man forever. Satan can be contented that a man yield to God in many things, provided they be true to him in some one thing; for he knows very well that one sin allowed and lived in gives him as much advantage against the soul as more. It is said of Naaman, the Syrian, that he was a valiant man, and a victorious man, and a great favorite with his prince, but it is emphatically said he was a leper; so it may be said of many, that they have great excellences and perform such and such glorious duties, but their one sin allowed and lived in mars the beauty of all their services. There never was a false professor who did not live under the power of one sin; and he who can say that it is otherwise with him, I dare assure that man, in the Lord's name, that he is an hypocrite.—*Brooks.*

With a good minister of the gospel, the end of one duty is the beginning of another. When Calvin was persuaded to remit his ministerial labors, he answered with some resentment, 'What, would you have my Master find me idle?' Persevere in his work 'till the Lord come.' 'Hold fast till then.' 'Continue in these things.'—*Henry.*

CHRISTIAN REGISTER.

BOSTON, OCTOBER 19, 1839.

REV. JOHN PIERPONT.

It is pretty generally known, we suppose, that Mr Pierpont has not been on the best terms, for some time past, with all the members of his society. The letter which follows sufficiently explains the circumstances under which it was written. Since then another meeting of the society has been held—when a small majority voted in favor of the proposition to dissolve the relation between them. We have taken no pains to gain particular information in regard to the matter. We do not feel it our duty as yet to express any opinion about it. It partakes too much the character of a domestic difficulty, to render it safe or becoming in strangers to meddle. The impression is common however that Mr Pierpont has been opposed and persecuted because he has fearlessly advocated the cause of temperance and rebuked dealers in alcohol. We confess it is difficult for us to believe, that a majority of a respectable, *religious* society in this city, is so lost to all decency and dignity as to act, solely and consciously, from such unworthy motives. And we have the utmost confidence that Mr Pierpont has acted from the purest and noblest motives. And let it be understood, in this enlightened and liberal community, that he has been so treated from such a cause, he will find sufficient sympathy and support. The spirit of a hundred martyrs to freedom, is yet alive and strong in the bosoms of their children. The man, who bravely refuses at the bidding of passion or interest to resign his most sacred rights, will be justly estimated and honored. We are not so dead to the things that are excellent, that displays of moral courage cannot move us even to enthusiasm. We believe that in no place on earth, are the rights of the soul more tenderly guarded, more deeply revered. And the combination, that should endeavor to sacrifice an honest man for persevering in their unimpaired exercise, would be visited with withering—overwhelming indignation. It cannot be denied however that there is a class of persons, who would gladly prevent ministers from taking part in many subjects of great and general interest. But why should it be so? Are they not citizens? Have they not a portion in the inheritance purchased and transmitted by our fathers? Have they not as precious a hazard in the community as other men? Have they not homes, friends, children? Is not their own and the welfare of those most dear to them, bound up in the common destiny? Are they not embarked on the same heaving tide, exposed to the fearful consequences of every mistake, danger and disaster? Why then should they not speak and act with as much freedom and decision as other men? Why should they not form and express opinions with as much boldness? Why should any molest or attempt to make them afraid in the exercise of those privileges, that are conceded to all other persons? Why reprove qualities in them, that are respected in all others? The minister, who suppresses and tramples down one impulse, that becomes and exalts him as a citizen, a Christian, a man, is false to himself and his people. Without freedom he is nothing and can do nothing. He may talk and exhort. But it is only the sounding of brass. He is no longer a living soul. His higher life has departed. The law of death is working within him. And nothing but what is sickly, unreal, powerless can proceed from him. The moment one drop of timidity and subserviency enters his mind, the holy spirit is resisted and grieved. Its true power is blighted. It is no longer the temple of the *living* God. Those that are in their graves hear not *his* voice and come forth. He is there himself and emits only hollow mutterings. He is the most pitiable actor on earth. Angels blush and weep as they behold him amid his miserable mockeries—with a wronged, shrinking, shackled, crushed spirit proclaiming those truths, that fill heaven with rapture and inhabit the throne of the Almighty. He takes counsel of flesh and blood, when about essaying to put forth that quickening energy, that should redeem souls from all baseness and bondage! Is *he* the minister of Christ—of him who said 'fear not them that can only kill the body,' whose spirit entering into holy souls makes them sons of God and is subverting all tyranny? No! He is not the minister of Christ. He does not know him. He has lost the element through which alone he can be perceived and felt. He cannot preach *him* who is the power of God. He can be preached only so far as the mind is as free as truth and the highest influences can make it. The least shadow of servitude quenches a portion of the beams that fall from his sun. There is nothing we so much need as fearless, noble men, who will do and dare all things for conscience and truth's sake. We have flatterers and impostors in abundance. They abound on every side. They are poisoning every fountain, that nurtures a people's greatness and glory. Multitudes are deceived and deluded. Every breeze is laden with the babblings and cajolings of selfish, reckless ambition. The father of lies and hypocricies is establishing his empire over us. The sacred fire burns feebly among us. No living coals descend and touch timid lips. How refreshing is one word of simple sincerity? O that God would send us a goodly company of prophets, who would count not their lives dear unto themselves, and whose inspired words might thrill through the hearts of this great people? Will we drive honesty and truth from their last refuge? Will we *compel* them back to heaven? Will we bring the pulpit into bondage? Will we seduce the oracles of God and turn his service into a farce? Will we break the last link that binds us to what is real, everlasting, divine? Will we cast away the last morsel of true bread? Have we partaken so deeply of forbidden fruit, and listened so long to siren voices, that we imagine we are like unto gods and can determine for ourselves what is good and what is evil? In the name of all that is fearful, solemn and hopeful, in our condition and destinies, we beseech you, brethren, *reverence* the independence of the pulpit. Tamper not with the freedom of your ministers. *Encourage* them to preach with all boldness. We allow they may abuse their freedom. But there is little danger of it—far more reason to fear that they will come short of its demands. There is a limit to forbearance. But bear long before you do or say any thing, that may impair their faith and force. It is a sad thing to lay a restraining, blighting hand on the moral energies of one, set to watch for the spiritual interests of society. From that hour, it is probable, half his power and usefulness are destroyed. His hope and confidence are gone—never to return, it may be feared. When his people begin to look with coldness and suspicion upon him, in consequence of firm adherence to his convictions of duty, a conflict within commences, which, when consummated, will either exalt him far above the ordinary condition of humanity or sink him to a depth it is painful to contemplate. Judging from the frailty we feel and observe there can be little doubt what, in *many* cases, will be the result. The blood of heroism has been poured into the hearts of few. Not many are capable of ascending to the sublimest heights of virtue. We therefore beseech you, brethren, by the love of Chirist and the worth of souls, instead of checking, encourage your ministers to speak with boldness, to quit themselves like men, whose duty it is to declare the whole truth, and thus to present you spotless before the throne of God and the Lamb.

To the Proprietors of the Meeting House in Hollis Street.

My Friends—The doings of your body, at its adjourned annual meeting, held on the evening of the 9th instant, have been, according to your instructions, transmitted to me by your clerk, and are now before me.

From the document communicated by him, it appears, that, at the previous meeting, on the evening of the 2d of the month, a Vote had been offered by Mr. Windsor Fay, which, at the adjourned meeting, was withdrawn by him in favor of a Preamble and Vote, introduced by Mr. Daniel Weld, nearly to the same effect, to wit, that, in the opinion of the meeting, my usefulness, as the Minister of Hollis Street Society, had become so much impaired, that the connexion between the society and myself ought to be dissolved. The Vote, it further appears, was lost, the ballot standing ayes 56, nays 58, and two black ballots.

On receiving this communication, the first question that I asked myself was, whether any reply was demanded or expected from me. The vote offered was lost: and by no rules of proceeding, in either civil or ecclesiastical bodies, can the voice of a minority, however large or respectable, be regarded as the voice of the body. And, in the present case, since neither the voice of the whole body of the proprietors was heard, speaking by a majority of their number, nor yet the voice of the still larger body, the worshipping assembly—which, in cases of this kind cannot be heard at all, however deep may be their interest in the ministrations of the church, or however strong their attachment to its minister,—but only the voice of a minority of the pews represented, however firm and strong that voice might be;—I might not have felt myself called upon to make—perhaps not even justified in making—any reply whatever to the communication of your clerk. But, observing that this expression of the opinion of a large minority was communicated to me by instruction of the majority, and considering the general rule, that a written communication requires a written answer, I have concluded that it *is* your wish that I should make, to the document before me, a reply, that may be acted upon at the adjourned meeting, this evening. This, then, I will proceed to do, as briefly as I can, and as distinctly.

The preamble and Vote, then, with a vagueness that may well serve as a model for a writer who studies rather to conceal, that to discover his real meaning, and which will not, I think, greatly enlighten the future Reader of those Records, of which they now constitute a part, as to the specific and real ground of complaint, in this case, are as follows:

'Whereas, it is very apparent that, from various causes, principally growing out of a wide difference of opinion in regard to the expediency of discussing certain exciting topics, the feelings of a large number of the society worshiping in Hollis Street towards their Pastor, the Rev. John Pierpont, have become estranged;—and, Whereas it is all important that, to profit by religious teaching, there should be the utmost harmony and union existing, as well as perfect confidence of the people towards their Teacher;—Therefore

Voted, That, however much we may regret, as we certainly do, the existence of any cause, we nevertheless are constrained to say, that, in the opinion of this meeting, the usefulness of the Rev John Pierpont as our religious Teacher, is so much impaired, that the connexion, between him and this Society, ought to be dissolved.'

That, my friends, is the document to which I feel myself called upon to reply. Some of us—probably not all—know what it means. But it has gone upon the Records of Hollis Street Society, and must go down to the children. Will *they* know? I will do what in me lies to help them; so that, by means of this contemporary paper, while they feel after, they may haply find its meaning. And I will endeavour to make up for the obscurity of that document, by the plainness of this.

The communication before me, then, gives us to understand one thing and not to understand another. We understand from it that there are some subjects, which it calls 'exciting topics,' which, in the opinion of a large number of this society, must not be discussed in the pulpit; but, we do not understand from it what those subjects are. Here, then, is the developement of a principle, and the concealment of a fact. Against the former I protest. The latter I will try to make manifest.

I *protest*, then distinctly and aloud, against the principle upon which this document is based:—namely, that there are some subjects which may be interdicted to the pulpit, on the ground that they are 'exciting topics;'—for, if this principle is sound, the whole system of christian preaching is unsound, and it cannot stand up, an hour, against the pressure of the principle here disclosed—that 'exciting topics, may, by the people, be interdicted to the pulpit. For, what topic, on earth, is so exciting as the religion of Jesus Christ ever has been when preached either by Jesus Christ himself, or by any one, ever since his day, who has preached it in any thing approaching his spirit?

As I understand it, the province of a 'Religious Teacher'—the province, especially of a minister of that gospel which was given for the redemption of all men from all sin, of course comprehends all men and all sins:—that it covers the whole ground of religion and morals:—that, within this province lie all human interests, individual or social, for time and for eternity:—that it embraces all relations of man to man, whether as a constituent part of the church or of the state, with all his duties in either, and all his obligations to both. I consider that the preacher himself, in regard to all social and civil rights and obligations, stands on the same ground as other men; and that he is as answerable as any other man to his country, his age, and the world, if he does not employ, for their good, whatever power God has given him to bless them; and therefore, that no topic, in the wide compass of moral science, or religious or social duty should be,—or, without inevitable injury both to themselves and him, *can* be—interdicted by a people to their 'religious teacher.'

A Pulpit that is *profitable* either to preacher or hearer, must be free:—and, for myself, if I cannot stand in a free pulpit, I will stand in none. If my people do not already know this, it is no fault of mine. The service of God is perfect freedom, and there can be no true service of God where *it* is not.

If I could consent that *any* topic should be taken out of the cognizance of my pulpit, it should be some one that is not 'exciting.' Where there is no excitement, there is—there can be—no progress, among a people; nay, there can be no spiritual life; for, with the soul, as with the body, life itself is a state of excitement. While man lives, either the baser or the better feelings of his nature will be excited, for they must. May no topic be discussed in a pulpit, that will excite the better feelings? And may the baser never be reproved, admonished, or rebuked lest *they* should be excited? Shall the animal be allowed to run away with the man, because, forsooth, he frets and chafes when he feels the bit? It is the very function of the gospel to *hold in* the excited feelings of our lower nature, though they may be, as they probably will be, even the more excited, for the time, by the restraint—'to bring under the body, and keep it in subjection:'—and if this is not done, the gospel is preached in vain.

If, on any subject, pertaining to the well-being of his people, the minister of Christ finds their feelings already excited, and wanting a direction, it is eminently his duty to give them a *right* direction. If they have already taken a wrong direction, it is his duty to show them 'a more excellent way,' and to put forth his best efforts to set them right. The minister is the moral engineer to his church, which it is his office to direct on the highway to salvation which God has thrown open in the Gospel. To say that, in his ministrations, he is to abstain from all exciting topics, and to handle only those upon which the feelings of his people are cold and dead, is to say that the engineer upon a rail-road is to give all diligence to the conduction of his engine while the fire is out, and the water cold, and *if* is standing still;—but, when its fires are all in a glow, and its steam is up, and its wheels are thundering along their iron track,—that he must not meddle with it *then*, because of its 'present excitement.'

May men be excited all the week without complaint—in their stores and in the streets, in their business and their pleasures, every where else, and upon every thing else—and yet must they expect to come to church to be lulled to sleep, by the music of a pleasant voice, upon the most exciting topic under heaven—the *way* to heaven, and the preparation for it?

No, my friends, so well do I understand the duty of my office, in this behalf, and so deeply do I feel its responsibility, both to God and to you, that, so long as I hold it, and wherever I hold it, no topic, in my view involving your welfare or my freedom—my freedom,—the first and last condition of my *real* 'usefulness' to you—shall be interdicted to me, upon the ground that it is,—or that, by so calling it, it can be made—an 'exciting topic.'

Thus, then, I protest against the principle advanced in the document that I am considering. I protest against it, I do not admit it; and to it I will not 'give place by subjection, no, not for an hour.' It is for you to say,—and I wish you to say this night—whether you can bear to have me tread this principle under my feet, while I am addressing you. If you can *not* bear this, God *may* show me a people that can.

I have done with this principle. And now, in regard to its application to 'certain exciting topics' which, yet, as they stand upon the face of the document under notice are exceedingly *uncertain*,—allow me to say, that, while, 'by the grace of God I am what I am,' shall not the consideration that 'by this craft we have our wealth,' take from the cognizance of any pulpit that I occupy, that *most* exciting topic of the present day—the Giant Sin that I see spreading its desolations around me,—coming into my flock, and seizing its victims under my own eyes,—and dooming me to witness and deplore their ruin while they yet breathe, and to consign to a hopeless grave their mangled bodies when they are dead.

For, that *this* is the exciting topic, by way of eminence,—in regard to the expediency of discussing which there is such 'a wide difference of opinion between a large number of the society worshiping in Hollis Street' on the one side, and their pastor on the other, they know, full well, who, for two successive years, have brought before your annual meetings these complaints relative to 'exciting topics,' and, by these complaints, have striven—though as yet have vainly striven,—to restrain the freedom and over-awe the independence of Hollis Street pulpit. There may be protestations to the contrary of this. Decency requires that there should be. There may be, I know that there are, some few other and ancient griefs, caused by the independence of the same pulpit in years that have long gone by—have gone by themselves,—but have left their griefs still fresh, and promising to be immortal. Attempts may, even, be made to show that the discussion of other 'exciting topics' than this has been 'the head and front of my offending' at least, to conceal from the eyes of the Christsan community, what the mainspring of these periodical movements is. The very document under consideration appears to me to be such an attempt, on the part of those who framed it. But, the passing events of the day, the proceedings of the last year and of this year, the pursuits and interests of those with whom these proceedings originated, throw too much light upon the living and the present, to leave this a doubtful matter. From me, and many of the proprietors of Hollis Street Meeting house, who know much less on this subject than I have been *made* to know and to feel, no language and no silence can 'dissemble or cloak' the real spirit that is at the bottom of these waters of strife; the spirit that is breaking up the peace, and threatening the integrity of this Christian church.

I know that Temperance, though the chief is not the only exciting topic which has been the occasion of estranged feeling. This I have already admitted. I take no pleasure in again alluding to any other; and would only say that, in the only two discourses in which I am aware of having given offence, I have laid the cause of offence before the world, by the hand of the press; and I await with composure, the judgment that may be passed upon those discourses, by God and good men I owe it, however, to the parties aggrieved, in each of these cases to say that the grievance consisted not in the doctrine advanced upon any particular 'exciting topic, but in the fact that I touched it at all, after I had been told that I must not.

In stirring and sifting times, like these, when the minds of men are acting upon some of the most momentous subjects that ever broke up the lethargy of a servile and sensual age;—when the elements of society, its passions and conflicting interests are so violently shaken together; there will always be minor sources of uneasiness, which tend to disquiet the feelings of fellow worshipers, and to estrange them from each other, or from the leader of their religious services. I am aware that there are, as there ever have been, some such among us,—some small streams of troubled water, finding their way through the pasture where this flock is feeding. But these attract attention, in the present case, chiefly from their having become tributary to the strong current that, at its annual overflow, has drifted into this church the document that I am now laying open to the sun and air:—from having allowed themselves to be sucked into the vortex of the great interest that is adverse to the Temperance Cause. It is for the proprietors to say whether *this church* shall be drawn into the same vortex,—and carried down by it. ——— The Pastor will see to it that *he* is not.

If, now, I may be pardoned in so doing, I would respectfully suggest that, for the grievances communicated to me by my people both last year and this, there are two remedies. Both are in their hands. *First*, if the individuals aggrieved are still a minority of the society, they may find relief by severally withdrawing themselves from their pews; and, *secondly*, if they are a majority, they may *seek* it by displacing me from my pulpit.

Another course has been suggested to me,—namely, that I should ask you to dismiss me from my office. As an inducement to do so, an offer has been made me, by individuals of your number, of a year's salary. This offer was made, I doubt not, in a spirit of pecuniary liberality, of which, while I have been connected with you, I have never been left without proofs. But however generously this may have been offered by them, it could not be accepted by me in any other character than as a bribe, to seduce me from the path of duty to myself and to my profession. My bread is as important to me, as any other man's can be to him. But, in the present posture of our affairs, I can be neither begged off, nor bought off. I cannot purchase my bread by listening to any overtures made with a view of inducing me to desert, or to ask to be discharged from, the post at which I am now stationed, as a soldier of the *cross*, merely because that has become a post of danger and of conflict. And, besides, *I have meat to eat which they* who suppose that peace may be brought with money, *know not of.*

It is for the Proprietors of Hollis Street Church, as a body, to say whether I shall, any longer, hold the place to which, as a body, they long ago called me. Because it chose to do so, the society, as a corporate act, asked me to come. When it shall choose,—to-night *if* it choose—it will ask me to go.

However small my 'usefulness,' as the religious teacher of the proprietors may have been to them, I cannot but think that the discipline, through which I have passed as their minister, has been very useful to me,—and, at their bidding, I can part from them, and heartily *wish* them peace:—though, I trust that they already know that, in a Christian Church, as in the human soul, *there must be purity before there can be peace.*

I humbly trust, my friends, that He whom, as a minister of His Son, I have served among you for more than twenty years, will still keep me,—as he now sees me—prepared for the result of any action upon the premises, which you may feel yourselves prepared to take.

Very respectfully,
Your friend and servant,
JNO PIERPONT.

Boston, 16th Sept. 1839.

THE BOSTON QUARTERLY REVIEW.

Article first.—Education of the People.

This piece, though containing several fine passages, on the whole surprises us exceedingly. How a person capable of the least accurate thought or just feeling could write and publish things so preposterous and illiberal we are not aware. Because the board of education, composed of gentlemen in whose intelligence and character an enlightened community have the utmost confidence, do not embrace all the writer's political and philosophical notions, he strives to throw around them a cloud of insinuation. Let him say plainly what he means. Let him make out his charges and arraign them before the tribunal of the Public. Let him, if he has the effrontery, say that he believes they are laboring covertly, insidiously, basely to accomplish sectarian and party purposes. This shooting poisoned darts in shadowy twilight, does not appear very respectable business. If this writer imagines that this attempt, to cover with suspicion the board of Education, will be countenanced by any portion of our people, we are certain he is for once mistaken. He gives evidence at least that he has abundant faith in their credulity.

Religion, he says, cannot be taught in our schools except the views of a particular sect are inculcated. Common christianity is impotent and worthless. The Board therefore must either pass over religion or cause their peculiar sentiments to prevail in the instruction given. But education without religion is little better than none. Therefore away with your Board. Encroach not on the divine rights of parents. Give up the whole subject to the towns and districts. Well, suppose it is done. What is gained? Are there not parties and sects in towns? Will not the majority choose a committee entertaining, and representing its religious and political ideas, whatever they may be? Will not the committee give their approbations to teachers of their own creed? Will they not select books on the same principle? According to this writer if they are honest and faithful they must do so. Deeming their peculiar views essential, they will seize every opportunity to spread them. They would stand self condemned if they took a different course. The difficulties of the case are as formidable as ever. Give the subject then to the districts. The case stands no better. The influence of parties and sects is felt in every district in the Commonwealth.

But perhaps he will say, choose a committee representing the several sects and parties. Well then each member must obstinately insist on the prevalence of his peculiar views. He cannot listen for a moment to compromise—to do so would be treason against truth and God. They can only neutralise each other. They can effect nothing. We must therefore expel politics and religion from our schools. These matters must be left wholly to parents. But what right have parents to prejudice and mould the immortal souls of their children. Are not their childrenas free, as responsible, as heaven inspired as themselves. Will the circumstance that they are a little taller or older(as to being wise rthat is out of the question, for the true light is equally in all) give them any just claim to meddle with the spiritual destinies of their children? How will the gentleman *legitimate* the authority of parents in these things? Thus his grand idea runs out into utter impracticability and absurdity. He was amusing himself with a transcendental th He had for the time wholly forgotte actual condition of society. He had s so far into the regions of the moon that he lost sight of earth. In spite of these imaginary difficulties our schools are in operation. Teachers and books are selected. The children of parents belonging to all sects and parties are found in the same school room, the bible is read, prayers made, religion taught. And the people are quite well satisfied with this state of things. They would gladly have the present modes improved. And for this purpose they have instituted the Board of Education, and to it they are looking with hope and confidence. It is too late to teach them their peculiar opinions are essential—that their highest interest and wellfare must be offered in sacrifice on the altars of party passion. They are convinced there is a common ground, deep and broad, on which they can meet in good fellowship and labor for the improvement of the rising generation. They will spurn with loathing, the narrowness, the cold bigotry of this writer. He may call loud and fiercely, he will not here start foul spirits from the vasty deep of man's lower passions. There is among us too much good sense and feeling.

He says, 'government there must be restricted material interests.'

But how separate the material from the moral? It is impossible. They are constantly running into each other. They are constantly mixed up together. An act that affects the condition of a man effects him more or less in every particular and relation. Society has a right to act on its individual members through every relation by which they are connected with and help to mould the common security, happiness and prosperity. A precise line of demarcation between the material and moral is perfectly fanciful. Is not our moral nature essentially social? Or does the body only come within the sphere of its action?

But we have bestowed more attention on this article than it deserves. It abounds with the most singular and indefensible propositions. It strikes at the very foundations of the social fabric. Its principles if carried to their proper results would break every holy tie between men and send them forth like cattle into the fields of nature. We are sincerely sorry that the Boston Quarterly Review has not died a more decent death, and that we cannot shed one tear of regret on its grave. We said there were some fine passages in the piece. The following are specimens.

'Education may be bad as well as good, a curse as well as a blessing; and in general its quality is a matter of even more importance than its quantity. Educated, in some sense, all our children are, and will be, whether we will or not. Education, such as it is, is ever going on. Our children are educated in the streets, by the influence of their associates, in the fields and on the hill sides, by the influences of surrounding scenery and overshadowing skies, in the bosom of the family, by the love and gentleness, or wrath and fretfulness of parents, by the passions or affections they see manifested, the conversations to which they listen, and above all by the general pursuits, habits, and moral tone of the community. In all these are school rooms and school masters, sending forth scholars educated for good or for evil, or what is more likely, for a little of both. The real question for us to ask is not, Shall our children be educated? but, To what end shall they be educated, and by what means? What is the kind of education needed, and how shall it be furnished?

As to the quality of the education to be furnished, we apprehend our community, like most other communities, has no very clear or worthy conceptions. Education, in that sense in which it deserves the grave consideration and the earnest efforts of the community, is something more than the mere ability to read, write, and cypher; and something more too than what is commonly meant by moral and intellectual culture. It is properly defined, The fitting of the individual man for fulfilling his destiny, of attaining to the end, accomplishing the purposes, for which God hath made him. The system of education, which doth not take my child from the cradle, and train him up to go forth into the world a man, in the deep significance of that term, to comprehend the end for which he was made, and the surest and speediest means of attaining to it, is defective, and can never answer the legitimate purposes of education.'

'Man is also a social being, and needs an education corresponding to his social nature. He is not a mere individual. He stands not alone. 'It is not good for man to be alone,' said his Creator, and brought forth from his side Eve, blooming in beauty, blushing with charms, full of tenderness and love, to break the solitude, clothe the dusty earth with soft verdure, give the flowers of Paradise their varied hues and sweet fragrance. In Eve Adam found the compliment of his being, and rose to manhood. He, who hast not loved, who has not felt that love which melts two human beings into one, and of the *twain makes one* flesh, has not yet attained to manhood. He has perceived none of the deep mysteries of his being of the immortality of the affections he has conceived nothing; and the infinite fulness of his nature lies shrouded in deep night. It is not till one loves, that he receives intimations of a higher nature, of the wonderful capacities with which he is created, is raised from himself, and permitted to see and taste something of that Fulness from the bosom of which the universe proceeded, and in whose embrace it reposes. It is then that he begins to attain to manhood. He is then a child no longer. He is alone no longer. He belongs now to the universe, and has a place in it. Love unites him to Eve and Eve to him, and from all-creating love springs the Family, and from the Family Society, crowned by the State. Love makes him a man, and multiplies his relations and ties without number, links the first man to the youngest child of the latest generation, and gathers and cements all individuals, however scattered over the face of the globe, sleeping beneath the earth, or riding in sun-chariots through the heavens, into one round, compact, and indissoluble whole. Thus love gives each individual an interest in the whole, a part and a lot in all, and what is better yet, a work. Proceeding from love, made capable of loving with a love that can triumph over time and all its mutations, over pain, sickness, sorrow, death, and the grave, and bloom in immortal beauty when all else has become withered and dry, man has a social nature, is a social being, and needs a social education.'

WATTS'S IMPROVEMENT OF THE MIND. Revised by Rev. Joseph Emerson. Published by James Loring.

Dr Johnson says of this work, 'Few books have been perused by me with greater pleasure. Whoever has the care of instructing others may be charged with deficiency in his duty if this book is not recommended.' Such commendation from such a man is sufficient. It contains much that is valuable. It abounds with a clear, discriminative, practical, good

which we should hardly expect from the author's other works.

ommend it especially to all young per-

o are desirous of acquainting themselves with the best means and modes of self cultivation. To unfold, enrich, strengthen our nature is a sublime science. It should be pursued systematically. Noble impulses and lofty aspirations will not do. They may be wholly wasted for want of skill in their management. A large amount is wasted in the case of every one. They are the same elements of character. They must be wrought into abiding, glorious results. A vast amount of virtuous energy and enthusiasm are lost to the world. The divine science of moral, self-culture is yet in its infancy. What so uncertain as efforts to improve and elevate ourselves and others, as the means employed to form character? What enterprises so frequently and lamentably fail as those directed to the spiritual improvement of society? There is a mine of moral wealth and power in every man's nature—but we as yet know not how to develope it. We look forward to the time when it will be no longer a problem how to combine the influences necessary to clothe humanity in all the beauties and energies of holiness. But till then this is perhaps the best book on the subject.

FOSTER'S DECISION OF CHARACTER AND OTHER ESSAYS.

These essays are well known and highly appreciated. We would commend them especially to young men. They breathe a free, ardent, and manly spirit. They awaken and strengthen the mental faculties. Without containing much in themselves that is original, they give an original turn to the thoughts and spread fresh vigor through the intellect. This is the author's chief excellence. His compositions have many faults which it would be easy to point out. But they excite the energies of the soul and make us work for ourselves. It is impossible to read them carefully without great benefit. Much of the religious sentiment that pervades parts of them we do not like. But they afford their own antidote. They arouse so much activity within, that the pernicious influence is resisted and defeated. Such writings cannot make people very Calvinistic. It is a neat volume, published by James Loring.

THE GOOD HOUSE KEEPER. By Mrs S. J. Hale.

Not thinking ourself very capable of judging of the matters it discusses we put it into the hands of a friend in whose competency we have confidence. She says it is a good book, and that we shall do well to recommend it to all young house keepers and to that very interesting portion of the community that are expecting and willing to become such. We therefore commend it to their attention, hoping it may do some service to those of us who are looking forward to the delights of discreet cookery in our own homes.

INTELLIGENCE.

Suspension of Specie Payments.—The National Gazette of the 7th inst. makes the following statement.

A combination of adverse circumstances has reluctantly compelled the banks of this city to resort to a temporary suspension of specie payments. The failure of the harvest in England that year caused a demand upon the bank of England for more than six millions of pounds sterling, about thirty millions of dollars, which was drawn in gold and silver from the vaults and exported to the continent to pay for grain.

This withdrawal of so large an amount of specie produced at once a depression in the value of cotton and other American produce, and of course lessened our means, in England, of paying for the large amount of importations of foreign merchandise. There has, therefore, been a continued drain upon our banks for specie to ship to Europe to supply this deficiency. Nothing can be more honorable to the character of our merchants, than the sacrifices they have made to support their credit both at home and abroad.

In this honorable struggle to maintain inviolate the commercial character of our country, they have received every support which was in the power of the Banks to render them. There is however a point in human affairs, when it becomes necessary to resort to self preservation as the first law of nature. That period is now arrived; —every effort has been made by our Banks to stem the torrent but in vain.

In support of this declaration it is only necessary to state, that since the late resumption of specie payment the Bank of the United States has paid out in specie upwards of twenty millions of dollars. In addition to this, the Bank has made great sacrifices to support the cause of internal improvement, not only in Pennsylvania, but elsewhere.

Of the ability of our Banks to meet all their engagements, no one can doubt. The safety of a Bank does not consist in the amount of specie idle in its vaults, but in the ample security which it holds of its debtors. All that the Banks require is, time to collect the debts due to them, to enable them to resume specie payments.

As our readers may like to know by what argument the friends of suspension in Philadelphia defend the measure, we quote the following from the Philadelphia Gazette of the 7th inst.

It is unnecessary, as it is impracticable, to go suddenly into an ample elucidation of this great measure. It is sufficient to know that it is not one of quick and desperate immaturity: it is one of cool reflection, of well-weighed facts, and well described results,—which, in any event, can scarcely fail of affording relief where before there were perplexities distress, and struggling confidence. Of the main momentum td this point, operative in both hemispheres, operative in both hemispheres, we propose to speak briefly.

The affair is not one of choice, by the Banks, but of necessity—a necessity not arising out of a lack of power to continue specie payments, but of self-preservation, under the form of keeping the species from being drained out of the country.

This necessity has its chief cause in the revulsion of the opium trade with the Chinese, a trade of, say fifty millions! The instrument of this trade is known to be opium. This drug can no longer be employed as an article of exchange with that people. Specie therefore, must take the place of it.

The Bank of England fairly reeled under these tidings from China—and was forced to make a loan of the Bank of France, and into the issue of two pound notes. The balance of trade being against us, demands came over here for specie, and every packet ship went out carrying away from a half to a million of dollars.

This was the great cause of the late stricture in our Banks' discounts—the Banks could not discount paper because their issues came back upon them directly, for specie. The merchants were bleeding at every pore. Trade and commerce were litterally stopped. To aid as far as possible, the Banks, (or some of them) gave their credit to the merchants under the form of Postnotes, payable four, or six, or eight months ahead, hoping by the time they arrived at maturity that the pressure might become relaxed.

But this did not afford the relief. The merchants, manufacturers and mechanics, were yet suffering. This suffering was not confined to this city. New York felt it under all forms of severity,—as indeed did all our cities, and the whole country.

What, under such circumstances was to be done! —The Banks are just as good, and better, and more solid, under a season of suspension, as under its opposite. The obligation to pay out specie, to be taken out of the country, no longer existing, their specie remaining secure in their vaults, and the cause that forced to suspend discounting, being removed, a relief can now be extended to a suffering people by relaxing their orders for curtails, as well as by suitable aids through discounts.

But besides the foreign demands for specie, the recent fires in New York and in this city have made a call for the relief of the sufferers, under all their forms for at least one million and a half dollars. This is an addition to the previous pressure. The calamity required to be met—but the banks could not meet this additional demand, except at the loss of just that much of specie to the country.

There is great relief at the bottom of this suspension. Let the people regard it in its true light, and it will be every where applauded.

The means required for rebuilding our burnt districts, both here and in New York, can now be had—and this will be to set thousands of merchants and working men to work, who must otherwise have remained idle.

The Philadelphia National Gazette says:—We are requested to state that the Commercial Bank of this city has not united in suspending specie payments.'

Lottery Tickets.—The Boston Transcript of the 12th says;—'Edward Raymond, broker, was yesterday found guilty on *six* counts of the indictment against him for selling lottery tickets to Thomas Thompson, dry goods dealer, of this city. He is liable to a fine of $12,000.'

Fire at Quincy.—The large English and West India goods store of Mr John Whitney, on Washington street, Quincy, was entirely consumed by fire, with the whole stock, on Tuesday night. It was first broken open, and then set on fire.—*Transcript.*

Squashes.—At the Middlesex Cattle Show on the 2d inst., a squash was exhibited weighing 162 lbs. It was raised by Mr Kent of Sudbury. Another great squash weighing 161 lbs. was exhibited at the late Mechanic's exhibition in this city.

Another alleged American Slaver.—The Schooner Caroline, captain Dundas of Baltimore, has been sent from Sierra Leone a prize to H. B. M. brig Dolphin. The Journal of Commerce says;—

She was seized on a charge of being engaged in the slave trade, and is brought to this country out of respect to the American Government, instead of being adjudicated upon at Sierra Leone, as she would have been if belonging to any nation with which the British Government has a treaty for the suppression of the slave trade. Four of the original crew of the Catherine are on board. The remainder, about thirty, were discharged on the coast. We understand she has an American register on board, and she is said to be owned in Baltimore. She was fitted out at Havana, where she took up her cargo.

Lutherans.—The Synod of the Evangelical Lutheran church of west Pennsylvania held a session at York, Pa. last week. Upwards of forty clergymen were present, with an equal number of lay delegates. The English and German languages are used indiscriminately, in transacting the business of the Synod.

THE OREGON MISSION.

The New York Evening Post of Friday has the following:

'There was a meeting of peculiar interest held in the Methodist Church of Green street on Thursday evening, at which Dr Bangs presided as chairman, and Francis Hall and G. P. Disosway were appointed Secretaries. The object was to take leave of the band of missionaries who are to leave this port on Monday next, in the ship Lausanne, for a settlement in Oregon Territory. At an early hour the church was filled, and a great many persons unable to procure admittance were reluctantly obliged to go away. The missionaries were seated together with the officers on a platform erected for their accommodation just in front of the pulpit. After the opening prayer, each of them was called upon in turn according to a custom observed at the missionary meetings of London, to address the assembly, giving some account of the circumstances that first called their attention to the subject, and of the means by which they proposed to accomplish their plans. Several of the females engaged in the enterprise spoke with great earnestness and pathos. An address was then made by the Rev. Dr Alder, Secretary of the Wesleyan Missionary Society of London, after which the charge was given by Dr Bangs, the credentials of the missionaries presented, and the meeting closed with a benediction.

The following is a list of the names of the persons composing the expedition, supposed to be the largest of the kind that was ever undertaken in this country.

Rev. Jason Lee and wife, of New England Conference.

Rev. J. H. Frost, wife and one child Genessee Conference.

Rev. Gustavus Hines, wife and one child, Genessee Conference.

Rev. William H. Kone and wife, North Carolina Conference.

Rev. Alvan F. Waller, wife and two children Genessee Conference.

Rev. J. P. Richmond, M. D., wife and four children, Illinois Conference.

Rev. Mr Dibble, missionary of the A. B. C. F. M. and his family. He is returning to his late session at the Sandwich islands.

Mr Ira L. Babcock, Physican, wife and one child, New York.

Mr George Abernethy, Missionary Stewart, wife and two children, New York.

Mr William W. Raymond, Farmer, and wife, Balston, Spa.

Mr Henry B. Brewer, Farmer, and wife.

Mr Lewis H. Judson, Cabinet Maker, wife and three children.

Mr Josiah L. Paris, Blacksmith, wife and three children.

Mr James Ally, Carpenter.

Mr Hamilton Campbell, Carpenter, wife and child, Springfield.

Miss Maria T. Ware, Teacher, Lowell.

Chloe A. Clark,	do	Springfield.
Elmira Phillips,	do	do
Almira Phelps.	do	do

Orphan Lankton, Stewardess, Hartford, Thomas Adams, Indian boy'

The ship Lausanne, now about sailing with Missionaries to the Sandwich Islands, takes out a large number of trees of the morus multicautis, for the purpose of forming plantations there. These islands are very favoarbly located for the culture of the tree, and the rearing of the silk worm; and a new and wide field will, no doubt, be opened there for the sale of multicaulis trees. Those comprising the present shipment were purchased from the plantations at Flushing, at $100 per hundred, they being of a large size and carefully selected.

West India Labor and Products.—In the Colonial Gazette we find the following abstract of the official returns of 1838, as far as relates to the staple exports from the West Indies in that year, as compared with the two preceding years.

	1836	1837	1838
Sugar, cwts	4,099,093	3,843,866	4,124,862
Rum, galls.	4,870,473	4,412,971	4,642,203
Molasses "	526,535	576,097	637,407
Coffee, lbs.	18,922,611	15,577,956	17,639,280
Cotton, "	1,714,337	1,640,427	1,528,296
Cocoa, "	1,612,304	1,874,145	2,149,637

The quantity of sugar included in the above figures, imported from each of the principal colonies, was—

	1836	1837	1838
Barbadoes,	273,428	445,713	473,587
Jamaica,	1,054,042	903,933	1,053,181
Trinidad,	312,141	295,376	286,247
Guiana,	1,077,848	943,388	835,300
Mauritius,	497,302	537,455	606,019

It will be observed, that in the Island of Jamaica, where perhaps the loudest complaints have been made of emancipation, the exports of sugar in 1838, (the first year of freedom) exceed those of 1837, by nearly 150,000 cwt.

Buenos Ayres.—The latest intelligence from this place is to August 16th, at which time the French blockade was rigidly enforced.

Fire on the Spanish Maine—The Jamaica Gazette of Aug. 31, states that on the 5th of August, the city of Quibdo, capital of the Province of Choco, on the Spanish Maine, was almost totally destroyed by fire. The loss of merchandise alone is estimated at one million of dollars.

Exploring (South Sea) Expedition.—The Journal of Commerce says;—

By a letter dated 'U. S. Ship Relief, Callao Bay, July 16, 1839,' received at the Philadelphia Exchange, we learn that 'the United States ship 'Relief,' was to sail the next day, for Whahoo, Sandwich Islands, to land stores, and from thence proceed to Sydney, New South Wales, where she would leave the remainder of the squadron, and then return home by the way of St. Helena, and the Cape of Good Hope, (and fully expect to touch at St. Helena and the Cape,) and be home about the month of March or April next. The United States ship Peacock, Vincennes, brig Consort, and schooner Flying Fish, all of the Expedition, sailed from this place July 14th, for the Islands and northwest coast, &c.

I am sorely afraid that the United States Schooner Sea Gull, passed Midshipmen Ried and Bacon commanders, is no more. She has not been heard of these three months past.

Orchards in Illinois—The Peoria Register states that a load of apples had recently been brought to that place for sale, by Milan Shurtleff of Tazewell county, the fruit of an orchard planted eleven years ago. They were sold at a dollar a bushel. The orchard in which they grew contains one hundred and eighty trees, covering about two and a half acres, and has yielded to Mr Shurtleff $1000 a year for three years past. He recently sent three or four loads of apples (forty bushels in each) to Rock River, and sold them at $2 per bushel, retail, or $1 75, wholesale. He has also made, for three or four years past, a quantity of cider, which has readily brought eight dollars per barrell. The first droppings from the trees he makes up in this way, so that nothing is lost.

SCHOOL LECTURES.

The next lecture will be given at Tremont Hall, opposite the Savings Bank, on Wednesday next, at half past 3 o'clock, P. M., by Wm. B. Fowle, Esq., Subject—The abuses of memory in elementary instruction.

G. F. THAYER, for the Committee.

NOTICE TO THE UNITARIAN CHURCHES IN MAINE.

The annual meeting of the Maine Convention of Unitarian churches, will be held at Kennebunk on Thursday, Oct. 24th, at 9 o'clock A. M. It is earnestly requested that those churches which cannot conveniently be represented in the convention, would furnish the Secretary of the association with full reports of their condition and prospects, and communicate such information respecting the denomination as may be interesting to the convention.

Per order of central committee.

JONATHAN COLE, *Secretary.*

Hallowell, Oct. 5th, 1839.

MARRIAGES.

In this city, Oct. 15, by Rev. Edward T. Taylor, Augustine C. Taft, M. D., of Uxbridge, Mass., to Miss Deborah M., eldest daughter of Rev. E. T. Taylor; also, at the same time, John O. Bradford, Esq., United States Consul at Porto Rico, to Miss Harriet McLellan, second daughter of Rev. E. T. Taylor.

Oct. 15. Mr. John T. Ellis to Miss Elizabeth R., daughter of Mr. Caleb Metcalf.

Oct. 13, Mr. Joseph Winsor, Jr. to Miss Elizabeth A. Reynolds.

In Uxbridge, Oct. 7. by Rev. Mr. Clark, Henry Chapin, Esq. to Miss Sarah R., daughter of Joseph Thayer, Esq., all of Uxbridge.

In Salem, by Rev. Mr. Smith, Mr. Augustine Caldwell, to Miss Maria Bunker.

By Rev. Dr. Flint Mr. Nathaniel H. Felt, to Miss Eliza Ann Preston, daughter of Capt. Joseph Preston.

At Cambridgeport, at the Unitarian church, by Rev. A. B. Muzzey, Mr. Edward H. Rogers, of Mobile, Ala, to Miss Abigail Thaxter of C.

At Exeter, N. H. 10th inst, by Rev. Mr. Williams, Mr. Wm. P. Fisk, of the firm of Fisk and Leland, of this city, to Miss Lucy, youngest daughter of Dea. Josiah Folsom.

At Portsmouth, 8th inst, Mr. George W. Hackett, of E. Cambridge, to Miss Mary Ann S. Pickering.

At Binghampton, N.Y., 4th ult. Rev. Wm. Tyler, Professor of Languages in Amherst College, to Miss Amelia, daugther of Mason Whiting Esq, of B.

At Philadelphia, Mr. Thomas R. F. Mitchell to Miss Elizabeth M. second daughter of the late Geo. Ralston Esq.

DEATHS.

In this city, on Saturday last, Mrs Martha Dean, 85.

At Newton Corner, Mary Jane, daughter of John and Mary Davis, 2 years and 8 months.

In Charlestown, Frederick William, youngest child of Henry P. Fairbanks, 16 1-2 months.

In Lynn, Oct. 12, Rev. James A. Peabody, of Philadelphia, Secretary to the Presbyterian Board of Theological Education, 34.

In Rochester, Mass. Hon. Abraham Holmes, 86 He was one of the three last surviving delegates to the Massachusetts Convention, which ratified the Constitution of the United States.

At Royalston, Mass. Oct. 9th, Mrs Sarah H. wife of Mr Thomas H. Holland, formerly of this city, and [illegible]

At Walpole, N. H., 10th inst. Mr Charles Walley, 64, recently of this city.

At Charleston, S C. 25th ult. Right Rev. Nathaniel Bowen, D. D, Rector of St. Michel's Church in that city, and Bishop of the Protestant Episcopal Church in the Diocese of S. Carolina, in the 60th year of his age.

At Augusta, Geo., since Aug. 18, Messrs. Elijah Dweller, and Elisha Purse, of Massachusetts.

WORKS ON ORNITHOLOGY.—Audubon's American Ornithological Biography, complete in 5 vols, 8vo.

Audubon's Synopsis of the Birds of North America, 1 vol.

Bonaparte's American Ornithology, 4 vols, folio.

Nuttall's Ornithology, 2 vols.

Latham's General History of Birds, 10 vols, 4to.

Magillivray's History of British Birds, 2 vols.

History of the rarer British Birds, by T. C. Eyton, Esq., 1 vol.

La Galerie des Oissaux, par L. P. Vieillot, 2 vols, 4to.

Aldrovandus Ornithologia, 2 vols, folio.

Bewick's British Birds, 2 vols 8vo, &c. For sale by

CHAS. C. LITTLE, & JAMES BROWN,
oct. 19 112, Washington street.

THE LIFE OF WILLIAM WILBERFORCE, by his sons Robert Isaac Wilberforce, M. A., and Samuel Wilberforce, M. A., Rector of Brighstone, 5 vols. London. For sale by

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'I felt, that however long to me
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Who shall bear their part in the seraphim's song.'

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D. MACK, *Principal.*
Cambridge, Aug. 10th, 1838. n 24

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POETRY.

FOR THE REGISTER AND OBSERVER.

ON HEARING A PRAYER, FROM THE REV. DR. RIPLEY, OF CONCORD.

Thou hast come, thou hast come to the house of prayer;
Thou hast come with thy time-dim'd eye:
Thou hast come with thy snowy and silken hair,
And thy trembling harp's soft sigh.

Thou hast come, thou hast come, with thy faltering voice,
To breathe on our bending souls:
And the courts of praise in the strains rejoice,
As the lingering echo rolls.

Thou hast borne the burden of long, long years,
As they swept in their dreamy flight;
Thou hast drank at the fount of their smiles and tears,
Of their shadows and sunny light.

Thou hast breathed the zephyrs of childhood's dawn,
And the gushing of youth's free air:
And the wavy dashing of manhood's morn,
With its mantle of wreathing care.

Thou hast borne the loved to their rose-bound bed,
While the garland of life was new,
And hast bathed the brow of the infant head,
With the bright baptismal dew.

And now thou dost stand with thy frost-crowned brow,
To whisper the words of love,
With thy soul attuned to the hallow'd vow,
As the incense soars above.

Thou seem'st like a friend from the 'spirit shore,'
For a moment return'd again
To guide where the tempest doth sweep no more,
And the bosom is freed from pain.

Thou wilt plume thy flight for thy golden rest,
When the parting hour shall come;
Thou wilt cross the billow to regions blest,
To thy long and peaceful home.

Wilt thou bear a flower from affection's wreath,
To the loved and cherish'd there,
Beyond the clouds and the shades of death,
To strow o'er their path so fair?

Wilt thou bear the love of my tearful heart,
Where a Mother long has smiled?
Oh bid her watch, till my life depart,
O'er the fate of her orphan child.

Waltham. L. B. T.

From Tait's Magazine.

THE COVENANTERS.

Can Scotland's son, who, uncontrolled, may climb
the heathery steep,
Gaze scornfully where guards the cairn, her martyr's blood-bought sleep,
And say, 'A fanatic lies here;' and with a pitying smile
Descant on mad enthusiasts,—the ignorant, the vile?

Enthusiasts! by the freeman's step, that treads on Scottish strand;
By the pure faith that sanctifies the altars of the land;
By hymns of praise, at morn and eve, unawed by fear or shame,
Poured from our peaceful hamlet homes—still honored be the name.

If on the plains where Wallace fought, the patriot's bosom swell,
And the bold Switzer drop a tear upon the grave of Tell,
Shall Scotland with irreverent eye, behold the wild flowers wave
Above the mound, once stained with blood, her covenant heroes' grave?

They sleep where, in a darker day, by dreary moss and fen,
Their blood bedewed the wild heath flower, in many a Scottish glen:
When forced to flee their humble homes, for Scotland's covenant Lord,
They grasped to save their holiest rights, the Bible and the sword.

They rest in peace—the enthusiasts! who unreluctant flung
To earth the proffered gold, and scorned the lures of courtly tongue,
They rest in peace, who knew no rest, when with loud curses driven,
And hunted 'mid the wintry fells, and 'reft of all but heaven.

Enthusiasts! would the proudly wise, who flings his scorn and sneer,
On graves and names long hallow'd by the patriot's love and tear—
Would he, when gleams in mount and vale the persecutor's brand,
To quench with blood the altar-fires of his own father land—

When all around are fainting hearts and falsehood's hollow smile,
The bloody foe, the traitorous friend, fierce war, and covert guile,
No hope on earth, unless he quit the banner of his God,
And crouch a slave upon the land, where his free fathers trod—

Would he renounce all earth-born joys, and choose his wintry bed
On howling heath, with darkness round, and tempest o'er his head;
And, trusting in no arm of flesh, undaunted face the fires,
The axe, the torture, and the sword, like Scotland's covenant sires?

THE ROSE.

A SONG FOR THE BLIND GIRL.

If this delicious, grateful flower,
Which blooms but for a little hour,
Should to the sight as lovely be,
As from its fragrance seems to me,
A sigh must then its colour show,
For that's the softest joy I know;
But sure the *rose* is like the *sigh*,
Born just to *soothe*, and then to *die*.

My father, when his fortune smiled,
With jewels deck'd his sightless child,
Their glitt'ring worth the world might see,
But ah! they shed no charms for me;
Still tho' the present failed to charm,
A trickling drop bedewed my arm;
And sure the *gem* to me *most dear*,
Was a kind father's pitying tear.

MISCELLANEOUS.

BROCK THE SWIMMER.

'Most provident in peril.'—*Shakspeare.*

Amongst the sons of labor there are none more deserving of their hard earnings than that class of persons denominated Beachmen, on the shores of this kingdom. To those unacquainted with maratime affairs it may be as well to observe that these men are bred to the sea from their earliest infancy, are employed in the summer months, very frequently as regular sailors or fishermen; and during the autumn, winter, and spring, when gales are most frequent on our coast, in going off in boats to vessels in distress, in all weathers, to the imminent risk of their lives; fishing up lost anchors and cables, and looking out for waifs (*i. e.* anything abandoned or wrecked) which the winds and waves may have cast in their way. In our sea-ports those persons are usually divided into companies, between whom the greatest rivalry exists in regard to the beauty and swiftness of their boats, and their dexterity in managing them; this too often leads to feats of the greatest daring, which the widow and orphan have long to deplore! To one of these companies, known by the name of 'Layton's,' whose rendezvous and 'look-out' is close to Yarmouth, Jetty, Brock belongs, and in pursuit of his calling the following event is recorded.

About 1, P. M. on the 6th of October, 1835, a vessel was observed at sea from this station, with a signal flying for a pilot, bearing east, distant about twelve miles—in a space of time incredible for those who have not witnessed the launching of a large boat on a like occasion, the yawl, 'Increase,' eighteen tons burthen, belonging to Layton's gang, with ten men and a London Branch Pilot, was under weigh, steering for the object of their enterprize. "I was as near as possible being left ashore," said Brock to me; for at the time the boat was getting down to the breakers, I was looking at Manby's apparatus for saving the lives of persons on a wreck then practising, and but for the singing out, of my messmates, which caught my ear, should have been too late; but I reached in time to jump in with wet feet.

About four o'clock they came up with the vessel, which proved to be a Spanish brig, Paquette de Bilboa, laden with a general cargo and bound from Hamburgh to Cadiz, leaky, and both pumps at work. After a great deal of chaffering and haggering in regard to the amount of salvage, (always the case with foreigners,) and some little altercation with part of the boat's crew, as to which of them should stay with the vessel, T. Layton, (a Gatt Pilot,) J. Woolsey and George Darling, boatmen, were finally chosen to assist in pumping and piloting her into Yarmouth Harbor; the remainder of the crew of the yawl were then sent away. The brig at this time was about five miles to the eastward of the Newarp Floating Light, off Winterton, on the Norfolk coast, the weather looking squally; on passing the Light, in their homeward course, a signal was made for them to go along side, and they were requested to take on shore a sick man, and the poor fellow being comfortably placed upon some jackets and spare coats, they again shoved off, and set all sail, (three lugs;) they had a fresh breeze from the WSW. And now again my readers shall have Brock's own words;—

'There was little better than a pint of liquor in the boat, which the Spaniard had given us, and the bottle had passed once round, each man taking a mouthful, and about half of it was thus consumed; most of us had got a bit of bread or biscuit in his hand, making a sort of light meal, and into the bargain I had hold of the main sheet. We had passed the buoy of the Newarp a few minutes, and the light was about two miles astern; we had talked of our job (*i. e.* our earnings,) and had thus calculated that by ten o'clock we should be at Yarmouth.'

'Alas! nor wife nor children more shall they behold,
Nor friends, nor sacred home.'

Without the slightest notice of its approach, a terrific squall from the northward took the yawl's sails flat aback, and the ballast, which they had trimmed to windward, being thus suddenly changed to leeward, she was upset in an instant. Her crew and passengers were nine in number.

'Then rose from sea to sky the wild farewell.'

But perhaps Brock's words on the occasion will excite more interest than Byron's. 'Twas terrible to listen to the cries of the poor fellows, some of whom could swim; and others who could not. Mixed with the hissing of the water, and the howlings of the storm, I heard shrieks for mercy, and some that had no meaning but what arose from fear. I struck out to get clear of the crowd, and in a few minutes there was no noise, for most of the men had sank, and, on turning round, I saw the boat was still kept from going down, by the wind having got under her sails. I then swam back to her, and assisted an old man to get hold of one of her spars. The boat's side was about three feet under water, and for a few minutes I stood upon her, but I found she was gradually settling down, and when up to my chest I again left her and swam away; and now for the first time, I began to think of my own awful condition. My companions were all drowned, at least I supposed so. How long it was up to this period from the boat's capsizing, I cannot exactly say; in such cases, sir, there is *no time*; but now I reflected that it was half past six P. M. just before the accident occurred; that the nearest land at the time was six miles distant; that it was dead low water, and the flood tide setting off the shore, making to the southward; therefore should I ever reach the land, it would take me at least fifteen miles setting up with the flood, before the ebb would assist me.'

At this moment a rush horse collar, covered with old netting, which had been used as one of the boat's fenders, floated close to him, which he laid hold of, and getting his knife out, he stripped it of the net work, and, by putting his left arm through it, was supported till he had cut the waistband of his petticoat trowsers, which then fell off; his striped frock, waistcoat and neckcloth, were also similarly got rid of, but he dared not to free himself of his oiled trowsers, drawers, or shirt, fearing that his legs might become entangled in the attempt: he therefore returned his knife into the pocket of his trowsers, and put the collar over his head, which, although it assisted in keeping him above water, retarded his swimming, and after a few moments thinking what was best to be done, he determined to abandon it. He now, to his great surprise, perceived one of his messmates swimming ahead of him, but he did not hail him. The roar of the hurricane was past; the cries of drowning men were no longer heard; and the moonbeams were casting their silvery light over the smooth surface of the deep, calm and silent as the grave over which he floated, and into which he saw this last of his companions descend without a struggle or a cry as he approached within twenty yards of him. Yes, he beheld the last of his brave crew die beside him, and now he was alone in the cold silent loneliness of night, more awful than the strife of the elements which had preceded. Perhaps at this time something might warn him that he, too, would soon be mingled with the dead.

'With not one friend to animate and tell,
To others' ears that death became him well.'

But if such thoughts did intrude, they were but for a moment, and again his mental energies, joined with his lion heart and bodily prowess, cast away all fear, and he reckoned the remotest possible chances of deliverance, applying the means,

Courage and Hope both teaching him the practice.

Up to this time Winterton Light had served instead of a land mark, to direct his course, but the tide had now carried him out of sight of it, and in its stead, 'a bright star stood over where' his hopes of safety rested. With his eyes steadfastly fixed upon it, he continued swimming on, calculating the time when the tide would turn. But his trials were not yet past. As if to prove the power of human fortitude, the sky became suddenly overclouded, and 'darkness was upon the face of the deep.' He no longer knew his course, and he confessed that for a moment he was afraid; yet he felt that 'fear is but the betraying of the succors which reason offereth,' and that which roused him to further exertion would seal the fate of almost any other human being—a sudden short cracking peal of thunder burst in stunning loudness just over his head, and the forked and flashing lightning at brief intervals, threw its vivid fires around him. This, too, in its turn passed away, and left the wave once more calm and unruffled; the moon (nearly full) again threw a more brilliant light upon the bosom of the sea, which the storm had gone over without waking from its slumbers. His next effort was to free himself from his heavy laced boots which greatly encumbered him, and in which he succeeded by the aid of his knife. He now saw Lowest, off High Lighthouse, and could occasionally discern the tops of the cliffs beyond Gorlestone on the Suffolk coast. The swell of the sea drove him over the Cross Sand Ridge, and he then got sight of a buoy, which, although it told him his exact position, as he says, took him rather aback, as he had hoped he was nearer the shore. It proved to be the chequered buoy of St. Nicholas Gatt, off Yarmouth, and opposite his own door, but distant from the land four miles. And now again he held counsel with himself, and the energies of his mind seem almost superhuman; he had been five hours in the water, and here was something to hold on by; he could even have got upon the buoy, and some vessel might come near to pick him up, and the question was, could he yet hold out four miles? But, as he said, 'I knew the night air would soon finish me, and had I stayed but a few minutes upon it, and then altered my mind, how did I know that my limbs would again resume their office!' He found the tide, (to use a sea term) was broke, it did not run so strong; so he abandoned the buoy, and steered for the land, toward which, with the wind from the eastward, he found he was fast approaching. The last trial of his fortitude was now at hand, for which he was totally unprepared, and which he considers, (sailors being not a little superstitious) the most difficult of any he had to combat. Soon after he left the buoy, he heard just above his head, a whizzing sound, which his imagination conjured into the prelude to the "rushing of a mighty wind,' and close to his ear there followed a smart splash in the water, and a sudden shriek that went through him, such as is heard

'When the lone sea-bird wakes its wildest cry.'

The fact was, a large grey gull, mistaking him for a corpse, had made a dash at him, and its loud discordant scream in a moment brought a countless number of these formidable birds together, all prepared to contest and share the spoil.

'The Eagle soars alone: the Gull and Crow
Flock o'er their carrions just as mortals do.'

These large and powerful foes he had now to scare from their intended prey, and by shouting and splashing with his hands and feet, in a few minutes they vanished from sight and hearing.

He now caught sight of a vessel at anchor, but a great way off, and to get within hail of her he must swim over Corton Sands (the grave of thousands,) the breakers at this time shewing their angry white crests. As he approached, the wind suddenly changed: the consequence of which was that the swell of the sea met him. And now again for his own description:—

'I got a great deal of water down my throat, which greatly weakened me, and I felt certain that, should this continue, it would soon be all over, and I prayed that the wind might change or that God would take away my senses before I felt what it was to drown. In less time than I am telling you, I had driven over the sands into smooth water; the wind and swell came again from the Eastward, and my strength returned to me as fresh as in the beginning.'

He now felt assured that he could reach the shore, but he considered it would be better to get within hail of the brig, some distance to the Southward of him, and the most difficult task of the two, as the ebb tide was now running, which, although it carried him towards the land, set to the Northward: and to gain the object of his choice would require much greater exertion. But here comes Brock again:—

'If I gained the shore, could I get out of the surf, which at this time was heavy on the beach? and supposing I succeeded in this point, should I be able to walk, climb the cliffs, and get to a house? if not, there was little chance of life remaining long in me; but if I could make myself heard on board the brig, then I should secure immediate assistance. I got within two hundred yards of her, the nearest possible approach, and, summoning all my strength, I sung out as well as if I had been on shore.'

'The seaman's cry was heard along the deep;'

he was answered from the deck, a boat was instantly lowered, and at half past one A. M., having swam 7 hours in an October night, he was safe on board the brig Betsy of Sunderland, coal laden, at anchor in Corton Roads, fourteen miles from the spot where the boat was capsized. The Caprain's name was Christian.

Once safe on board, 'Nature cried enough;' he fainted, and continued insensible for some time. All that humanity could suggest was done for him by Christian and his crew; they had no spirits on board, but they had bottled ale, which they made warm, and by placing Brock before a good fire, rubbing him dry, and putting him in hot blankets, he was at length with great difficulty enabled to get a little of the ale down his throat; but it caused excruciating pain, as his throat was in a state of high inflamation from breathing (as a swimmer does) so long the saline particles of sea and air, and it was now swollen very much, and, as he says, he feared he should be suffocated. He, however, after a little time fell into a sleep, which refreshed and strengthened him, but he awoke to intense bodily suffering. Round his neck and chest he was perfectly flayed; the soles of his feet, his hands and his hamstrings were also equally excoriated. In this state at about nine A. M., the brig getting under weigh with the tide, he was put on shore at Lowestoft, in Suffolk, and immediately despatched a messenger to Yarmouth with the sad tidings of the fate of the yawl and the rest of the crew.

Being now safely housed under the roof of a relative, with good nursing and medical assistance, in five days from the time of the accident, with a firm step he walked back to Yarmouth, to confirm the wonderful rumors circulated respecting him, and to receive the congratulations of his friends and kindred.—*London Magazine.*

DEATH OF MATTHEW CAREY.

The United States Gazette, after announcing the death of this universal philanthropist, adds:—

Mr. Carey has filled so large a space in the public regard that, notwithstanding his great age, his loss will be extremely felt, and generally mourned: for he was loved as well as known.

Mr. Carey was a native of Ireland, but came to this country and this city shortly after the revolution, where the use of his talents and his unfailing industry acquired for him respect and wealth. As the author of the "Olive Branch," published during the last war with Great Britain, Mr. C. won the respect of the moderate of all parties, and aided in diffusing a spirit of patriotism and party forbearance, that was most beneficial to the cause of the nation.

When the subject of protecting the manufactures of the country was made a matter of public consideration and discussion, Mr. Carey took sides warmly with those who would support home industry. Having then withdrawn from active business, he devoted all his time, his energies, and his extensive reading to the promotion of the cause in which he had enlisted, and few can imagine the large pecuniary expenditures to which he submitted in furtherance of the cause of the manufacturers.

"The question of "internal improvement" early arrested his atention, and seeing at once how much Pennsylvania must lose by neglecting to develope her resources, and how much she must profit by canals, he entered heart and hand (he never did things by halves) into the work, wrote pamphlets and essays, corresponded with citizens of the interior, answered their objections, stirred up the people, and was one of the promoters of and delegates to the Convention at Harrisburg, which was the cause of Pennsylvania's becoming a State of railroads and canals.

Few projects that had for their object public good lacked the countenance, support, and pecuniary contributions of Mr. Carey; he delighted in doing good, and seemed only happy in the success of efforts to promote public benefit or private happiness.

But large as were Mr. Carey's exertions, and liberal as were his expenditures for objects of public or social advantage, the streams of private charity were continually flowing from his hand, and his list of pensioners seemed to have swelled to a number that was almost beyond the means of individual bounty, yet none went empty away. The cry of the poor, the widow, and the orphan, was never in vain at his door: he had a hand open as day to melting charity.

Mr. Carey regarded with deep interest the efforts of the young in business, and never failed to lend his aid to those that asked his advice, and evinced deservings of his approval and assistance; and many who now mourn his departure, feel that the comforts which they enjoy have been multiplied by the early, the confiding generosity of a man who would not live to himself, who knew nothing of pleasure that included not others in its causes.

We enter not the sanctity of domestic bereavement, but we may say that thousands will mourn a friend and benefactor, with a grief scarcely less than that which will be felt by immediate kindred.

The National Gazette remarks of Mr. Carey:—

A native of Ireland, he came to this country during the last century, and was engaged for many years as a printer and publisher, in which professions he realized an ample fortune. During his business life, but particularly since his retirement, Mr. Carey was actively employed in philanthropic pursuits. With a clear intellect, a sound education, a disposition to seek out objects of reform and amelioration in society, and the energy to carry out approved means, he possessed also the unbounded liberality which is the surest evidence of sincerity, and soul of success.

As a writer, he is remarkable for the concise array of facts which are brought to sustain his opinions. In questions of political economy, Mr. Carey always evinced a deep interest; and even those who dispute his positions must admit the ability and candor with which he maintained them. His latest writings, produced within the last two months, are a series of papers entitled the "Querist," concerning the cotton trade, evincing industrious research, and a mind unimpaired by the lapse of four score years. The attention of Mr. Carey was also directed to plans of public education, and various means of elevating the condition of the laboring classes. His exertions in favor of indigent women were unremitting, and it is believed that in this city they were attended with gratifying changes in the condition of that unfortunate class.

We cannot at this moment present a biographical sketch of Mr. Carey, or attempt to do justice to his memory. His name is familiar in this country and in Europe, as a firm supporter of rational liberty, and a sufferer in its cause. Through a long life he devoted his energies with unquenchable enthusiasm to great and good purposes. His purse was as open for them as his counsel. In the death of Matthew Carey, the cause of sound republicanism has lost an advocate, the poor a benefactor, the oppressed a patron, and society a friend. Physical infirmity limited the sphere of his personal exertions, but the scope of his benevolent duties reached the farthest verge of enlightened philanthropy.

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